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WILLIAM WILBERFORCE.

'The righteous shall be in everlasting remembrance.'—PSALM CXII. 6.

FEW men, in the present age, have occupied a more conspicuous place in the affections and memories of the Christian world, than WILLIAM WILBERFORCE. Indeed, it may well be questioned whether the man has lived in our day, who has united in himself so much of the real respect and gratitude of all classes of society. To look back on the career,—to consider and rightly estimate the distinguishing traits of character in such a man,—is a task as pleasant as it may, through the blessing of God, be made permanently useful.

William Wilberforce was born in the town of Hull, county of York, England, in the year 1759. At an early age he was placed under the instruction of an aged minister of the gospel by the name of Milner. The preaching of his venerable instructor, appears to have made an impression on his youthful mind. At the age of twelve years he attended school, in the vicinity of London, at which time, while residing with pious relatives, he was occasionally introduced to the society of the distinguished and beloved John Newton. Fifteen years after this period, when his religious impressions were revived, he again sought out that excellent man. At this interview, his hoary-headed friend much surprised and affected him, by declaring that from the time of their first introduction to each other, he had not ceased to bear him on his heart before God! The excellent Newton, we may readily believe, appreciated the sprightly traits of the child, as well as valued him, from the circumstance that he had been placed under the protection of esteemed friends. From statements which he made to a friend of the son of Scott the commentator, we learn that his sojourn in the region of the metropolis was short. In the commencement of the year 1772, he appears to have been placed in a grammar school at Pocklington. At this place he continued, until he entered at Cambridge, in the year 1776—7.

At this period of his life, although surrounded with vivacious and wayward associates, and himself exuberant in that playfulness natural to youth, he seems to have imbibed a deep sense of his accountability to his Creator, and become quite familiar with the leading doctrines of the Christian scriptures. In his letters alluding to his early history, he always affectionately speaks of the ministerial labors of those he heard at the time; expresses much and decided disapprobation of the theatrical exhibitions, which lured so many thoughtless students; and exhibits a portion of that keen perception for the best good of his species, which has marked his whole career. It seems, however, that while entertaining these feelings, he was brought under the influence of persons who thought he was 'fanatical' in his ideas of religion; altogether too serious and devout to be popular! But although the syren song of the worldling had a temporary effect on his unpractised ear, yet he was not vicious in his conduct. The elevated and correct literary taste which he possessed, even at that early stage, enlisted, and called into active exercise, those immortal faculties which might otherwise have been corrupted, or quenched, as is too often the case, at the fountain of pleasure, ere they flashed out their rays on the darkness of the moral world. But the God of Samuel was the God of the precocious philanthropist. Determined on making the best use of his powers, he conscientiously and diligently devoted himself to those studies which become the Christian and the gentleman. The principles of the gospel became a component part of his intellectual being; and on their broad and everlasting basis, he erected that fabric of holy devotedness to the cause of philanthropy, which shall last while man feels for the sufferings of man.

When he had arrived at his majority, in the year 1780, and, as it now appears, even before he had graduated at Cambridge, he was elected by his townsmen a member of parliament. This event introduced him into the political caucuses, and social meetings of portions of the *elite* of London. Wherever he appeared, he was greeted as a young man of great promise and moral worth. Other honors were soon after conferred upon him. In the year 1784, he was again returned a member for Hull; and immediately subsequent to his election, without any such expectation on his part, he was chosen representative of the county of York. This post of preferment, thus unexpectedly bestowed on a young man, the son of a Hull merchant, who had no family rank—no aristocratical influence to bear at the ballot-box—was retained by Wilberforce during six successive parliaments, as a tribute from his native town to his integrity, talents and fascinating eloquence. In the year 1822, he voluntarily retired from a service which was too laborious for him, after having acquitted himself with great satisfaction to his constituents, in representing one of the first counties in the kingdom of Great Britain.

But Wilberforce could look back with more satisfaction on other days than the first of his public life. The bustle and parade which he met—the pomp and circumstance of human vanity,—impercep-

tibly weaned his affections from higher and holier objects; and it was not until the year 1785, that the foundation of those principles was laid, which gave his character the decidedly religious aspect that it wore until his mortal career was terminated. During that year he journeyed through several foreign countries with a number of friends, among whom, and occupying the same carriage with him, was MILNER, late Dean of Carlisle. The contact between two minds so highly gifted, was of the most interesting character. Among the various topics they discussed, that of religion occupied a conspicuous part. The piety of a certain clergyman having been alluded to on one occasion, Wilberforce, in the indulgence of the spirit he had imbibed in London, expressed his respect for the man, but observed that he 'carried things too far.' Here the excellent Milner had an opportunity of bringing the sentiments of his friend to an impartial test. Nor did he suffer it to pass unimproved. He immediately interrogated Wilberforce as to what he meant by the phrase 'carrying things too far?' It was necessary that some standard should be set up; and when the standard was the Bible, could things be carried too far for that? was there any other standard better adapted to the capacities and wants of man?

The clear eye of Wilberforce saw the conclusiveness of this reasoning. He felt in his heart, that it would be morally impossible to show, that where things were carried, as had been alleged, 'too far,' they were carried beyond the spirit of the glorious gospel of the blessed God. He saw and felt at once that *men* had erected a false standard; had created false tests; and a dissatisfaction with the common approval of mankind, resulted in more earnest inquiries after the truth. His apologies for the temporizing language of the worldling, and luke-warm professor of godliness, failed on his tongue; conscience lifted up its warning voice; and the gifted and accomplished statesman found no peace, until he was brought to the only correct, the only infallible standard.

From that time forward, his spiritual energy increased with a rapidly accelerated momentum. With his whole soul filled with holy ardor, he again sought the venerable Newton; and, seated at his feet, was strengthened in those purposes of benevolence which characterized the remainder of his days.

It is mentioned by the elder Scott, that efforts were made at this time to induce Wilberforce to retire from public life. He used his influence to prevent the step; believing that, however the engagements and pursuits of a statesman may appear to be incompatible with personal piety, the examples of a Joseph, a David, a Daniel and a Hezekiah, conclusively prove that all his saints are in the hand of the Lord. The devout commentator must have experienced peculiar satisfaction, when, more than twenty years after this, he saw him whom he had earnestly advised to remain at his post in the political world, receiving on his head the blessings of the down-trodden children of Africa and of India.

The successful efforts made by him to overthrow that horrible abomination, the African slave trade, constitute the principal fea-

ture in the history of Wilberforce. And here it may not be improper to make the reader acquainted with the peculiar manner in which he was interested in that arduous and blessed work. The fact powerfully illustrates the vast influence placed in the hands of converted woman.

While Wilberforce was yet young, and before he had publicly enlisted in the behalf of his long-abused, benighted and perishing colored brethren, two ladies residing near B—, in England, becoming acquainted with a gentleman recently from the West Indies, heard from him some horrible statements respecting the treatment of the slaves in the islands. On being solicited by his female friends to do so, the gentleman wrote a book, in which he detailed several revolting but well-attested instances of cruelty. No sooner had this publication issued from the press, than its statements and its author were violently and contumeliously assailed. Slander aimed her envenomed shafts at the writer; his account of the disgraceful scenes he had witnessed while among the slaves, was flatly contradicted, and that too by men calling themselves Christians. His motives were impugned, his character attacked from all quarters; and the defender of outraged humanity, broken-hearted at the treatment he received, bent down his head like a bulrush, and sank into a premature grave. But the two sisters in Christ, who had been touched by his recitals, did not forget them, nor cease to cherish his memory. Nor were they satisfied with this. As the gentleman had informed them, before his decease, that more minute information respecting the horrors of slavery might be obtained from one of the Moravian missionaries, recently returned from the Islands, they called on the person alluded to, and received a full confirmation of all their persecuted informant had stated. A short period after this interview, one of these ladies was married to Sir Charles M—, a member of Parliament. Unabated in her ardor for the deliverance of the bondmen, she lost no time in presenting the subject to her husband; and urged him to bring it before his peers. Feeling himself incompetent for the arduous task; and dreading, perhaps, to be called a visionary enthusiast, he declined the attempt; but, at length, in company with his wife, sought out WILBERFORCE, as the man every way fitted for the great enterprize. He listened—he contemplated—he resolved.

In the year 1785, he succeeded, with the aid of a few friends, such as THOMAS CLARKSON, and GRANVILLE SHARP, in introducing the first petition ever laid before the British Parliament for the abolition of the slave trade. That petition was received with cool contempt, or bitter scorn. The effort was deemed to be the wildness of fanaticism!

In the year 1787, the subject was again revived with increased ardor; but it was not until 1788, that any distinct motion was brought before Parliament. The abolitionists in the kingdom had then resolved themselves into effective Committees. FRANKLIN and RUSH and JAY, in America; and LAFAYETTE in France, had begun to take hold of the work with determined energy. That year, a mo-

tion for the abolition of the slave trade, was brought before the House of Commons by Pitt,—Wilberforce being absent from his post, in consequence of indisposition. This motion resulted in the passage of a resolution to consider the subject at the ensuing session of Parliament. In accordance with this resolution, on the 19th of May, 1789, he marshalled all his powers for the furtherance of the great object before him. Undaunted and unshaken by the hosts of unprincipled partizans, who arranged themselves as shields before the monster he was commissioned to destroy, he stood up in his place, and poured out the living current of his soul in the most eloquent and pathetic strains. He arrayed before them every selfish argument of the manstealer, backed up by the specious apologies of those who pretended to be the followers of the Divine Author of the golden rule; and with one blow he demolished them all.

But, although the Christian feeling of the nation began to arouse, and to unite with Wilberforce in condemning the slave trade and slavery in 'the abstract,' still *expediency*, and policy were ever ready with a special plea. Not unfrequently was heard, even from lips accustomed to the prayers and songs of the sanctuary of the Most High, the wild shout of 'down with the fanatic!' 'away to Bedlam with the madman!' 'death to the incendiary!' Still did the uncompromising philanthropist persevere. He rose on the whirlwind raised by the enemies of God and equal rights. He pointed afar to the blood-stained and tear-wet shores of Africa. He depicted, 'in thoughts that breathed, and words that burned,' the horrors of the middle passage. He adduced a mass of testimony that made the tables of Parliament groan with their burden. His investigations had fixed his giant spirit; and what before shone in his eye, now glowed in all his countenance. Not a day did he rest while the subject was before the House. Pitt, and Fox, and Burke, caught the heavenly flame. The thunders of their eloquence burst forth, and rolled over the land. The nation began to awake as from a deep slumber. But with the majesty of the moral strength of the good, rose also the wicked and still more cunning machinations of the enemy. The struggle was renewed in the year 1790, but without that effect which the cause deserved. The opponents of the philanthropist were as clamorous as the daughter of the ancient leech. The power of money—of a time-serving ministry, and of a corrupt public press—was brought into the field. Wilberforce and his associates, however, were not inactive. Their notes of preparation were heard on every hand. Societies on the plan of that formed by Clarkson in Paris, styled '*Amis Deschoirs*,' were extensively organized. That individual philanthropist travelled through various parts of the kingdom, some of the time on foot, reasoning with and entreating his countrymen, from door to door.

The blessing promised for those who are ready to perish came down copiously on these efforts.

When the year 1791 rolled around, the subject was again presented. Wilberforce, as pure in his thoughts as he was eloquent

in manner, again appeared on behalf of the oppressed and needy—‘the suffering and the dumb.’ His speech on that occasion—a masterly performance throughout—thus concludes:—

‘For himself, he declared that he was engaged in a work, which he would never abandon. The consciousness of the justice of his cause, would carry him forward, though he were alone; but he could not but derive encouragement from considering with whom he was associated. Let us not despair. It is a blessed cause; and success, ere long, will crown our exertions. Already we have gained one victory. We have obtained, for these poor creatures, the recognition of their human nature, which for a while, was most shamefully denied them. This is the first fruits of our efforts. Let us persevere, and our triumph will be complete. Never, never, will we desist, till we have wiped away this scandal from the Christian name; till we have released ourselves from the load of guilt under which we at present labor; and till we have extinguished every trace of this bloody traffic, which our posterity, looking back to the history of these enlightened times, will scarcely believe had been suffered to exist so long, a disgrace and a dishonor to our country.’

Thus did the indefatigable philanthropist plead, year after year, until the 25th day of March, 1807; when the blessed object was accomplished for which he seems to have been sent into the world.

And the whole of the life of William Wilberforce was in consonance with his godlike efforts against the slave trade. The book which he wrote with reference to the Antinomianism and irreligion of his day, entitled ‘A Practical View of Christianity,’ probably had more effect on the higher circles of England, than any other one book, on the subject of practical piety, ever published. All the religious and charitable institutions of the age had a strong hold on his affections and pecuniary offerings. And in the crisis of the Missions to India, at the renewal of the East India Company’s charter, in 1813, it was owing to his efforts, more than to those of any other man, that Christianity was allowed to have a footing in India, and Christian missionaries permitted to labor under the protection of the British government for the conversion of a hundred millions of perishing idolaters.

His private virtues were consistent with the whole of his bright career. In the social circle he was affable and open-hearted. The humblest co-worker with him in the cause of the oppressed, could ever find admittance to his dwelling, and, when worthy, receive a place in his expansive love. Gentle in the delightful ministrations of the family, when roused in his appeals for the poor slave, his soul seemed to breathe and speak in every lineament and every limb. His gestures were very rapid, and his whole manner that of a man in earnest with his calling.

He died in Cadogan Place (London) on the 24th day of last June, in the 74th year of his age. His dying request was, that he might be buried without the smallest parade, in the church-yard at Stoke-Newington. But at the earnest solicitation of a large num-

ber of Lords, Commoners, and other members of community, he was interred, with the honors deemed to be due to his station in life, in Westminster Abbey.

We have thus sketched a passing tribute to the memory of a great and good man—a man whose name is the cherished property of the whole Christian and philanthropic world—a man whose reputation shall outlive and outshine the stars.

A writer, who knew how to prize his worth, styles him

“A veteran warrior in the Christian field,
Who never saw the sword he could not wield;
Who, when occasion justified its use,
Had wit as bright as ready to produce :
Could draw from records of an earlier age,
Or from philosophy’s enlightened page,
His rich materials; and regale the ear
With strains it was a luxury to hear.”

To him the language of righteous Simeon would be singularly appropriate, as he looked back on the falling fetters of his West Indian brethren, and forward to his heavenly inheritance,—‘*Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.*’

That prayer has been graciously answered. His departure was like the slow setting of a summer’s sun. The rays of his declining day seemed to linger, with an uncreated radiance, around his pillow; and faded away in the view of man, only to flash a brighter glow into the dark valley he was called to tread. Sainted spirit! may thy mantle descend on some Elisha of the sacramental host! May the remembrance of thy blessed achievements nerve many an arm; fire many a bosom; encourage many a heart; that, in every land, the advocates of universal liberty may be mighty, through God, to the pulling down of strong holds!

PHOCION.

INTEREST ATTACHING TO PALESTINE.

Abstracting his thoughts from all the considerations of supernatural agency which are suggested by the inspired narrative, a candid man will nevertheless feel himself compelled to acknowledge that the course of events, which constitutes the history of ancient Palestine, has no parallel in any other part of the world. Fixing his eye on the small district of Judea, he calls to mind that eighteen hundred years ago, there dwelt, in that little region, a singular and retired people, who, however, differed from the rest of mankind in the very important circumstance of not being idolaters. He looks around upon every other country of the earth, where he discovers superstitions of the most hateful and degrading kind, darkening all the prospects of the human being, and corrupting his moral nature in its very source. He observes, that some of these nations are

far advanced in many intellectual accomplishments; yet, being unable to shake off the tremendous load of error by which they are pressed down, are extremely irregular and capricious, both in the management of their reason, and in the application of their affections. He learns, moreover, that this little spot, called Palestine, is despised and scorned by those proud kingdoms, whose wise men would not, for a moment, allow themselves to imagine, that any speculation or tenet arising from so ignoble a quarter, could have the slightest influence upon their belief, or affect, in the most minute degree, the general character of their social condition.

But, behold, while he yet muses over this interesting scene, a teacher springs up from among the lower orders of the Hebrew people,—himself not less contemned by his countrymen, than they were by the warlike Romans and the philosophic Greeks, whose doctrines, notwithstanding, continued to gain ground on every hand, till at last the proud monuments of pagan superstition, consecrated by the worship of a thousand years, and supported by the authority of the most powerful monarchies in the world, fall, one after another, at the approach of his disciples, and before the prevailing efficacy of the new faith. A little stone becomes a mountain, and fills the whole earth. Judea swells in its dimensions till it covers half the globe, carrying captivity captive, not by force of arms, but by the progress of opinion and the power of truth. All the nations of Europe in successive ages,—Greek, Roman, Barbarian,—glory in the name of the humble Galilean; armies, greater than those which Persia, in the pride of her ambition, led forth to conquest, are seen swarming into Asia, with the sole view of getting possession of his sepulchre; while the east and the west combine to adorn with their treasures, the stable in which he was born, and the sacred mount on which he surrendered his precious life.

On these grounds, there is presented to the historian and politician, a problem of the most interesting nature, and which is not to be solved by any reference to the ordinary principles whence mankind are induced to act or to suffer. The effects, too, produced on society, exceed all calculation. It is in vain that we attempt to compare them to those more common revolutions which have changed for a time the face of nations, or given a new dynasty to ancient empires. The impression made by such events soon passes away: the troubled surface quickly resumes its equilibrium, and displays its wonted tranquillity; and hence we may assert, that the present condition of the world is not much different from what it would have been, though Alexander had never been born, and Julius Cæsar had died in his cradle. But the occurrences that enter into the history of Palestine, possess an influence on human affairs, which has no other limits than the existence of the species, and which will be every where more deeply felt in proportion as society advances in knowledge and refinement. The greatest nations upon earth trace their happiness and civilization to its benign principles and lofty sanctions. Science, freedom, and security, attend its progress among all conditions of men; raising the low,

befriending the unfortunate, giving strength to the arm of law, and breaking the rod of the oppressor.

Nor is the subject of less interest to the pious Christian, who confines his thoughts to the momentous facts which illustrate the early annals of his religion. His affections are bound to Palestine by the strongest associations; and every portion of its varied territory, its mountains, its lakes, and even its deserts are consecrated in his eyes as the scene of some mighty occurrence. His fancy clothes with qualities almost celestial that holy land,

Over whose acres walked those blessed feet,
Which eighteen hundred years ago were nailed,
For our advantage, to the bitter cross.*

DR. RUSSELL.

A PASTOR'S NEW-YEAR'S GIFT.

Or, Suggestions over which professed Christians should meditate and pray.

The following suggestions were printed and presented by a Pastor in Rhode Island, as a New Year's Gift to his people. They are so excellent, that we gladly avail ourselves of the opportunity to offer them to our readers.

I.—The way to secure the future, is, to improve the present.

II.—Opportunities to do good, create obligation to do it; he that has the means, must answer for the end.

III.—Knowledge is power: seize every opportunity, therefore, to discipline the mind, and to acquire as much knowledge as possible.

IV.—In all doubtful cases, take the safe side,—remembering that he who parleys with temptation is lost.

V.—Prefer the duty you owe, to the danger you fear.

VI.—Pray often, and you will pray oftener.

VII.—Choose rather to be saved in a rough sea, than to be drowned in a calm river.

VIII.—God requires the service of the *whole being*. Strive, therefore, for a pure heart—a clear mind—and a sound body.

IX.—Let no impenitent husband, wife, parent, child, or friend, go down to death unwarned.

X.—Cultivate an enlarged benevolence,—remembering that you live in the nineteenth century! Refuse no contribution to the cause of God, until you have thought of the judgment.

XI.—Sow such seed while you live, as you would be glad to eat the fruit of when you die.

XII.—Do what you can to induce others to do what they ought.

XIII.—Watch, lest you go towards heaven by your resolutions, and towards hell by your conduct.

XIV.—The *work* of faith consists in *killing self*.

XV.—In dependence on the almighty and sovereign grace of Jesus Christ, labor for a *constant revival of religion, that the Holy*

*Shakspeare, Henry IV. Part I. Act 1.

Spirit may dwell in your hearts, and that he may pervade the entire community around you.

XVI.—Let your love be firm, constant, and abounding: not coming and retiring, like the tide; but descending, like a never-failing river; ever running into the ocean of Divine excellency; passing on in the channels of duty; and never ceasing to be what it is, till it comes to what it desires to be.

XVII.—Rest not, till you have evidence of increasing sanctification. Hear, think, read, speak, labor, and live, to be holy and useful.

Providence, January 1, 1834.

MISSION TO CHINA.

Whom shall we send, and who will go for us?

The Baptist Board of Missions have long contemplated this vast empire with peculiar interest. Its contiguity to their missionary stations in Burmah, and the intercourse carried on between the two countries has necessarily drawn their attention, as well as that of their missionaries in the field, powerfully to China. They have watched the openings of Divine Providence with a view to the introduction of the gospel, in the hope that the time was near, in which it should be said to them, in relation to the immense harvest there to be gathered to the Saviour,—*Thrust in the sickle, and reap.* Persuaded at length that the time was already come, we understand that they have passed the important resolution, THAT IT IS EXPEDIENT TO COMMENCE A MISSION TO CHINA, SO SOON AS GOD'S PROVIDENCE SHALL PUT THE FACILITIES FOR SO DOING WITHIN THEIR REACH. Fully satisfied that the means for sustaining such a mission would be cheerfully and liberally supplied by the churches, they wait only until suitable individuals can be found to commence the enterprize. The only question now to be decided is, *Whom shall we send, and who will go for us?*

The indications of Providence which call for entrance into this field of labor are not few. Look at the extent of the field. A portion of the earth's surface larger than the whole of the United States, and crowded with population in every part—a portion supposed to contain from one sixth to one third of all the inhabitants of our globe—is yet, after 1800 years have passed away, hardly penetrated with a single ray of the light of life. Yet this portion as truly belongs to the promised possession of Christ as any other. He who 'died, and rose, and revived that he might be Lord both of the dead and of the living,' lays a lawful claim to this people; yet has that claim been scarcely known, much less recognized by a population of from 150 to 333 millions of the race. Idolatry, in a thousand forms, Lamaism and Boodhism, prevail throughout China, with the awfully diminutive exception (if indeed it ought to be

called an exception) of such as the Romish missionaries have converted to a nominal Christianity. Nowhere has Satan a seat on the earth, to be compared in extent with that which he holds in seeming triumph in the very heart, and to the extremities of the so-called 'celestial empire.' From that seat he must be thrown down, *as lightning from heaven*, ere the kingdoms of this world become the kingdoms of our Lord and of his Christ.

And the way for this great revolution is already prepared. The increasing commercial intercourse between the United States and China affords every facility for the transportation of missionaries. The language, whose anomalous structure but a few years ago opposed a barrier more formidable than the great northern wall, or the spell-bound habits of the people, or the stern interdicts of imperial authority, has been perfectly mastered by the learning and zeal of Christian missionaries; and the labors of a Marshman, Milne and Morrison have not only prepared a grammar and a dictionary, but already rendered it tributary to the diffusion of the light of the gospel. A monthly periodical in English, the *Chinese Repository*, is published at Canton. The *whole* Bible is translated, and two editions of it are in the hands of the Chinese people, many of whom eagerly receive and read it. A tradition, it is well known, also prevails, that a religion from the west is to supplant the religion of Fo, or Boodh. An Anglo-Chinese College is in operation at Malacca, and Dr. Morrison and others are ready to receive, aid, and instruct new missionaries. His residence for so many years on the borders of the 'celestial empire,' has demonstrated the practicability of a missionary lodgement there, and the recent journals and communications of the devoted missionary Gutzlaff have made this point doubly sure. Even were the danger greater than it is, shall Protestants shrink from entering a field where the emissaries of Rome do not fear to adventure? Is there nothing in the cross, nothing in the command of Him who bled on it for our redemption, nothing in His promises of protection, support, and everlasting reward, nothing in China and her future destinies for this world and the next, to fill and inflame the soul of him who burns to preach Christ among the heathen, and to determine him to this, in preference to any other field? The requisite qualifications, it is true, are by no means small; but is there nothing in view of the considerations at which we have glanced, to stimulate the proper men to offer themselves for the high work of apostleship to China?

We cannot believe that such men are not to be found. We cannot believe the great Head of the church will not raise up such men to accomplish under Him this great and important work. And we are not prepared to admit that among the laborers in that vast field, there are none to be called out of the bosom of our American Baptist churches. Where then are the men whom the Lord has chosen, whom he has stirred up to this great enterprize, whom he has endowed with a zeal and energy, a courage and a fortitude, a self-forgetfulness and devotedness, a humble consciousness of weakness combined with high and holy trust in Him, a prudence, discretion,

and overflowing love to the perishing heathen, that mark them out for this glorious service, and make them feel that they could be happy to die in the attempt? Our Board of Missions, we understand, at this moment only wait to find the men.

FOURTH ANNUAL REPORT OF THE CHARLESTOWN BAPTIST
MATERNAL SOCIETY.

In presenting our Fourth Annual Report, we would acknowledge with deep reverence, humility and love, the dealings of God with us as a society. Each succeeding year we feel an increasing obligation to bless the great Disposer of all events, that it was put into our hearts to unite as a Maternal Association. It has indeed proved a rich blessing to us and our dear children by the union of affectionate counsel, knowledge and effort, which it has elicited among us.

We have been taught, since our last Annual Meeting, to do with our might what we have to do on earth, as death is making inroads upon mothers and children. One of our number, a dear and highly valued member, has gone to see Jesus face to face, whom, not having seen, she loved.

‘ Oh now the veil is removed,
And around her Christ’s brightness is poured;
She has met Him, whom absent she loved;
She has seen Him, whom unseen she adored—

She was remarkable for a quiet, prudent, humble, benevolent and devout spirit.—O, that her mantle may rest on her dear children, whom she has left to claim the prayers of this society. May her bright example, dear sisters, be an incentive to us to follow her as she followed Christ. Another of our members for the last seventeen months has been deeply afflicted with sickness, which has deprived her of the sight of both her eyes. But the light of God’s gracious countenance has shone upon her soul, producing the peaceable fruits of righteousness, and verifying the promise—‘ As thy day, thy strength shall be ’—and—‘ When thou passest through the waters I will be with thee, and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee; for I am the Lord thy God,—the Holy One of Israel, thy Saviour.’ Two others of our number have been brought very low by sickness, nigh unto death. But God, we trust, in answer to prayer, has again restored *one* to usual health, who, while she feels to acknowledge the goodness and power of God so manifest, desires to inquire with one of old—‘ Lord what wilt *thou* have *me* to do?’

The other still languishes under disease,* but cheered and sustained by a hope of entering into the rest that remains for the people of God; knowing in whom she has believed, that He is able to

keep that she has committed to His care, against that day, when He will present all His flock, washed and made white in His most precious blood before His Father's throne. And we rejoice in the belief that God will guide with His wisdom, the dear children He has committed to her care for a season, three of whom are babes. In view of the sickness and death of mothers, how precious is our Maternal Union. What mother, on a sick and dying bed, must not in spirit rejoice, that her name is enrolled with a society, the object of which is to unite their prayers, not only that wisdom from on high may be granted to bring up their children in the fear of the Lord, but that the Holy Spirit may be poured forth to convert their souls; knowing that although she may be removed by death, they will still feel a sacred obligation to watch over and pray for her children. Since our last report, three of our number have parted with children by death.

Our esteemed First Directress has been called to give back to the Giver of every good and perfect gift, a beloved daughter, aged fourteen. One year before her death, at a stated meeting of the children with this society, she was awakened to feel her need of an interest in a Saviour's regenerating love. After a few weeks, she gave evidence that the love of Jesus had been sweetly shed through her soul; and soon after, in company with two beloved sisters, a little older than herself, she made a public profession of religion by baptism and union with the church. For a few months she walked among us, evincing the power of religion by a sweet Christian deportment, and when sickness laid its blighting touch upon her, and the messenger of death followed in its train, she was ready to meet the Master's call,—expressing a wish that she *might have been useful in life*—but a strong desire that “*God's will be done.*” When the last hour arrived, to her afflicted parents and a large number of dear brothers and sisters, she said, “*Let all be still;*” then, with her feeble hand, she raised her handkerchief to wipe the silent tear from a loved aunt's eye, and fixing her languid eye upon a dear mother's face—said “*All is pleasant;*”—evidently wishing to comfort that maternal friend with the assurance, that all was peace with her,—touchingly reminding us of those sweet words of our blessed Saviour Jesus:—“*Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.*”

There played a smile on the pale, young face,
Where the hand of death was stealing;
And her bright eye gazed on vacant space,
As if heaven were its bliss revealing.

I beheld that loved one sink to rest,
Like a wearied seraph sleeping;—
And her's is the sleep of the pure and blest,
Whence she'll wake without pain or weeping.

I looked on the mourning friends around—
Their tears were not those of anguish;
But their voices whispered a grateful sound,
When they saw her no longer languish.

And I listen'd to hear a parent's tongue
 Speak words of pious trusting;
 O'er the grave of a child, so loved, so young,
 Faith beamed, though the heart was bursting.

Oh, yes! there's a world more sure, more bright,
 Than this valley of pain and sorrow,
 Where again we shall meet in eternal light,
 When we wake on the glorious morrow.

SUTTON.

Another of our aged members had long watched with a mother's unwearied care by the bed-side of her sick daughter, and at last closed her eyes in death, having rich consolation in the belief that she had fallen asleep in Jesus.

Another of our mothers has committed to the silent grave a young married daughter, who was suddenly called, from a scene of gayety and worldly expectation, into eternity. While in health, she rejected the affectionate admonitions of her pious mother and Christian friends, and passed through a revival of religion in which two dear sisters sought and found the pearl of great price. But to her, the world, with its vain allurements, were more attractive. Suddenly the cry was made, Behold the Bridegroom cometh! go ye out to meet him. Then, her soul was roused to feel the vast importance of a preparation to meet the Lord. She said,—all was darkness, thick darkness. She had slighted the invitations of the gospel, and stifled the convictions of conscience, knowing when she deliberately chose the world she was rejecting the better part. She called aloud for mercy, requesting the prayers and counsel of the pastor of her youth. Surrounded by a weeping husband, parents and sisters, several of whom knew the way to the mercy-seat by sweet experience, she now joined their pastor in wrestling prayer that the Lord would be pleased to lift upon her the light of His reconciled countenance. Jesus, who is rich in mercy, added another instance to the penitent on the cross, and, a little before her death, spake peace to her trembling spirit, giving her to feel the power there is in Him, to cleanse from all sin. While with devout gratitude she acknowledged the beamings of His face, she solemnly and affectionately warned her friends to seek immediately an interest in the blessed Saviour, and not to procrastinate, as she had done, a preparation for eternity.

The correspondence with absent members and visiting committees of the Society have been attended with interest and benefit through the past year. Our monthly meetings have been constant, and members punctual in their attendance,—the interviews with the children pleasant, and we hope good impressions made on their youthful minds. It is with interest we mention that at our last meeting a note was received from a lady in the town, who said, that, understanding mothers had met to pray for their children, she requested a *special* interest in their prayers in behalf of her son, who was dangerously ill. That, if consistent with the will of God, he might be spared to comfort her declining years; but that the Lord would have mercy on his soul. Much feeling prevailed, and many

fervent prayers ascended, that He, who is the hearer and answerer of prayer, would grant the petition of a widowed mother for her only son. She has since been called to drink the bitter cup of affliction; but it has been sweetened by the hope that her loss is the infinite gain of that beloved son. And now may we not adopt the words of the Psalmist, and say, "Behold, how good and how pleasant it is for sisters to dwell together in unity. As the dew of heaven, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing—even life forevermore." "Praise ye the Lord."

In behalf of the Charlestown Baptist Maternal Society,

M. T. JACKSON.

REVIEW.

CHRIST OUR EXAMPLE. *By Caroline Fry. Author of the Listener, Scripture Reader's Guide, &c. &c.* Philadelphia: published by George Latimer & Co. 18mo. pp. 267. 1833.

We speak neither the language of eulogy nor of interest, when we say, in simple, impartial truth, that this seems to us one of the most valuable little works that has been for many years presented to the Christian public. Some of the subjects on which it treats, are the following. *Christ our Example, in his object of living, it was to glorify his Father. In his rule of life, it was the revealed will of God. In his intercourse with the world, it was in all things regulated and directed by the principle of holiness. In his sorrows, they were not for his temporal sufferings, though these were greater than those of any human being, but for the sin about him, and the violation of his Father's law. In his joys, they were in communion with his Father, and in looking forward to the accomplishment of his work. In his death, he looked forward to it with joy, as the moment of triumph and the period of his entering upon the rest set before him.* These topics are all discussed with a scriptural plainness, an honest faithfulness, and a knowledge of the human heart, and of the present wants and failings of the every day Christian world, which must bring the truth home with power to the heart of every one who loves the character of the Saviour.

We select the following passage from chap. iv. on *Christ our example in His intercourse with the world*, as a specimen:—

Next of the choice our Saviour made of his companions. We all have companions, associates, friends: individuals more or less numerous, with whom we pass our time, and hold a more intimate converse than with the world at large, exclusively of our domestic ties. Of these there is but one that admits of any choice, and that may be indissolubly formed, before we have the light of truth to form it by. I include all voluntary intimacies. The choice that Jesus made was so contrary to what men thought it should

be, as to be an occasion of scandal and reproach: "The friend of publicans and sinners." The charge was false; Jesus never chose profligacy or immorality for his companions: He endured their presence, to accomplish his purpose of calling sinners to repentance; but He abode not with them—He lived not in their intimacy. Men did not know, or would not know, that it was converted sinners, sanctified publicans, Jesus took for his companions: He changed their hearts when he chose them for his own, and made them holy when he received them into his bosom. The favored disciples, the family of Lazarus—all whom He particularly loved in earthly fellowship, whatever they had been before, became, by his influence, like-minded with himself. Thus were they fittest and the only fit; they were servants of his God, and children of his Father: "My God and your God, my Father and your Father." He saw in them the crown of his rejoicing, the fruit of his Spirit, the companions of his eternity. With such only did Jesus hold the intercourse of friendship. Calling to mind once more that interesting incident we have several times referred to, of his loving one whom He did not convert, we cannot but observe that this man did not become one of his familiar friends: He had none but those who were the children of his Father. He had intercourse with others in the common walks of life; in the streets, in the market-places, in the synagogues, wherever He could obtain a hearing from them: He sat as a guest at their tables, but still, as we shall presently observe, for the same purpose. Neither the pharisee who mistook the way of life, nor the sadducee who despised it, nor any subject whatsoever of the kingdoms of this world, became the companion of the holy Jesus, "save only the son of perdition, that the scripture might be fulfilled."

As with the Master, so with the servant. The world wonders now, as it did then, at the exclusiveness of the Christian's preference. Why like only the society of those who exactly agree with you in matters of religion? why not the good of all sorts? There are the moral, the intellectual, the agreeable. They may not be quite so spiritual as you could wish, but they are a great deal better company than the people of God. Jesus did not think so. His followers cannot think so, if they be in any-wise like-minded with himself. And in fact they do not. St. John says, "We know that we are passed from death unto life, because we love the brethren:" that very preference was a mark of their renewed state. And it is a mark now, and ever will be—a distinctive feature of the recovered image of the Lord, with this peculiarity, that it is more visible than most other traces of his likeness; for, whether it be understood or not, it is immediately perceptible to all. Let me not be misunderstood: I do not say that the pleasure we take in some religious company is a proof of our fellowship with Christ. The times are peculiar in this respect. We live in an age when the religious are also the refined, the sensible, the cultivated, and we may like their company on that account. Religious conversation too is become very animating, very interesting; its themes are among the favorite topics of the day: there is as much opportunity for wit, and sentiment, and knowledge, and feeling, to exercise themselves, and charm their auditors, as in any other manner of discourse. Nature can love all this: it always did. Crowds followed wheresoever Jesus went: hundreds listened whenever he spake. Unbelievers invited him to their feasts, as the world now invites some eminent preacher, or pious writer, to gratify their company, and hear his words; for the same purpose as they invite on the morrow a skilful musician, or a sceptic poet. This is not that love of the brethren which St. John spake of, which Jesus manifested. That is a constant, an exclusive preference, which nature never felt. It is not the natural man that is beloved: it is the new name written on his forehead, the traces of the divine

image drawn upon his bosom. It is loved wherever it is seen : it is loved in proportion as it is seen : it is loved in all conditions, amidst all alloy, and it is loved exclusively. Yes, exclusively ;—because the preference which the people of God feel for each other as such, is quite distinct from every other preference. I do not say it is the only love. There is the love of general benevolence due to all; the love of domestic relationship, commanded by God; the love of natural assimilation, implanted in our nature. Jesus knew some of them; but there was a preference that superseded them in the choice of his companions. They are not forbidden to us; but the time is coming when all must be superseded—the tie must be severed—the charm must be dissolved, and the bosom's sympathy be foregone for ever: we shall have only and love only those who are united with us in Christ. Can that be nothing now which must so soon be all? Impossible. On the contrary, every step that we advance in the divine life, this preference gains ground on every other. We may not have said to ourselves at the outset, I will change my friends: we may not have light enough to see the necessity of separation, nor grace enough to believe it, nor strength enough to effect it. But when we enter by the narrow gate, our companions do not follow; as we walk in the strait way, they are not by our side; insensibly the distance grows between us, and we soon perceive that we have changed our friends. There are a few cold efforts at re-union: they come a little way upon our path to seek us, but it is too strait for them, they cannot walk there, they do not like the company; and though they scarce know why, they find us not the same we used to be: "If any man be in Christ Jesus, he is a new creature." Byegone associations may induce us to go awhile with them; but this is alike impossible. The broad road company seem as much changed to us as we to them, although not really so. We wonder at its dullness and insipidity, and at ourselves that ever we found pleasure in it: "Old things are passed away, all things are become new." Reunion is impossible; our fresh-tuned spirits can no longer sound one note in unison with theirs; our altered hopes, and joys, and feelings, meet with no response. If we are compelled to stay, like them, in Babylon, we hang our joyless harps upon the willows: we cannot sing the Lord's song where all is heartless dissonance. Could the children of this world take one glance into the bosom of a child of God, to see the pained weariness of the renewed spirit in an assembly which they call gay, at a table which they call convivial, they would learn more of the reality of the change than could be taught them by a thousand sermons.

But, while worldly attachments are unloosed, and the zest of worldly associations dies away, does the Christian bosom become a desert? does the breath of the Spirit, like the autumn blast, consign it to wintry barrenness? Far from it: his feelings are changed, not blunted: his affections are transferred, not chilled. Nay, there is a warmth of attachment in God's adopted family, which is known nothing of in the selfish intercourse of the world's society. It is thus described: "Whether one member suffer, all the members suffer with it; if one member be honored, all the members rejoice with it." This corporate sensitiveness is so perceptible as to become a cause of scandal and reproach. Men call it party spirit; eagerness to defend people, because they happen to be of our way of thinking; prejudice, partiality, because they are saints. Well, let it be all of these: we know to whom it was first said, "When saw we *thee* an hungered," &c. and who first answered, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me." Where shall we find in all the world a union so intimate, a tie so strong? Let us never clear ourselves from such a charge. Preference for God's people is the very badge of our profession. But if it be seen, on the other hand, as, alas! it too often may,

that these feelings of fellowship are wanting where they should be found; that the children of God's family do not love each other now, as they did when they were a despised and persecuted few; let us confess it, and be ashamed. It is no sign of the vigor of the divine life within us; it is no feature of the renewed image of our Lord, that we should feel equal interest in his friends and his enemies; that if we are told such an one is pious, it is no recommendation to our notice; and if we perceive them to be so, it makes no way to our affections, till we can discover what they are beside. It was not so with Christ. We need not suppose that He loved all alike, even of those that were his. It was a human preference, excited probably by the charm of individual character, that attached him to St. John: but He did love all with a preferential love, such as He felt not for the world. He loved the impress of his Father's grace, whether appearing in the impetuous zeal of Peter, the guileless integrity of Nathaniel, or the gentleness of the beloved apostle. Must I say any thing to those who like to find pious people in the wrong; and when they are in the wrong, feel the triumph of a rival rather than the shame of a brother? Or, to those who have no *objection* to religious society upon occasions; find people amiable *notwithstanding* they are saints, and like them very well *in spite of* their devotion? The heart is said to be deceitful above all things; but his must be deceitful above all other hearts, who can persuade himself that, so speaking, so feeling, he is of the mind of Him, who chose no company on earth but these, and will have none other in heaven. pp. 97—106.

We would recommend this work to several descriptions of persons.

There are many persons who consider it quite easy to keep the law of God, and who, supposing themselves actually to keep it, need no special interest in the blood of the atonement. It may be interesting to such persons to meditate upon the example of Christ, for the sake of seeing what God actually means by keeping the law, and of comparing their obedience with the standard which God has established.

There are many persons, who have professed religion, and are in continual doubt whether or not they are the disciples of Christ. Jesus Christ has said, Unless a man deny himself and come after me, he cannot be my disciple. Such persons will do well to look upon the Example of Christ in order to ascertain whether they are following it. If they are the *disciples* of Christ, they must have *some resemblance* to his *Example*.

There are many persons, who are really striving to become more holy, but whose efforts seem ineffectual, from want of a definite object at which to aim. Let such contemplate the example of Christ, and fix it so vividly before them, that they may always be able to form a distinct conception how Christ would have felt, and how Christ would have acted. Thus they will learn to run with patience the race set before them, *looking unto Jesus*. We close with remarking that we know of no work of its size better adapted than his, to the cultivation of an elevated standard of piety; and we most cordially recommend it to ministers and people.

LITERARY NOTICES.

HELP TO ZION'S TRAVELLERS; being an attempt to remove various stumbling-blocks out of the way, relating to Doctrinal, Experimental and Practical religion. By ROBERT HALL, late of Arnshby. Illustrated with Notes, by Rev. J. A. WARNE, of Brookline, Mass. Boston: Lincoln, Edmands & Co. 1833.

We rejoice to see a new edition of this valuable work, taking its place among the beautiful volumes of the Christian Library. Our limits will not allow us to do justice to it; nor is any recommendation needed to those who have previously been acquainted with its worth. It has long been regarded by us with feelings somewhat similar to those which Andrew Fuller cherished, for the personal friendship of its venerable author. Mr. Hall is well known to have been the father of the celebrated Robert Hall of Bristol, and a man held in the highest estimation among the English churches in his day, as a minister, father, and counsellor. As a writer, though wanting the finished elegance and accuracy of his son, we see a similar depth, copiousness and grandeur in the style of thought; the same devotional spirit, the same ardent benevolence of feeling, and, if possible, a more profound and child-like humility. To him the Baptist churches are not a little indebted, under God, for lifting up a standard against the perilous and paralyzing principles of Ultra-Calvinism, which at one time threatened their ruin.

Under the head of *doctrinal difficulties*, Mr. Hall furnishes a solution to those which have been raised on the various topics of Christ's divinity—the love of God—the doctrine of election—union with Christ—relation to God—and the atonement.—Under the head of *experimental difficulties*, he treats of those which relate to a sinner's warrant to apply to Christ—the new birth—spiritual consolation—the sense of internal depravity—and those which arise from wrong views of doctrine—and dark and afflictive providences. Under the head of *practical difficulties*, he states and re-

moves those stumbling-blocks which are found in the evil conduct of professors—the enmity of the world—and the errors of false religionists—particularly that of the divine appointments being superior to human ability to fulfil.

The present edition of this work is improved by the division into chapters, and quite a number of very judicious notes by the Editor. A recommendatory Preface by Dr. Ryland, and an introductory Preface by the son of the Author, stamp an additional value upon it. Like the other volumes of the Christian Library of Lincoln, Edmands & Co. it is embellished with a handsome frontispiece engraving.

We warmly recommend it to all the members of our churches, as a book of *principles*—at once scriptural, sound, and salutary. It has been truly a 'Help' to many, and we trust is destined to help many more to tread safely and happily the strait and narrow way which leads to the heavenly Zion.

MALCOM'S BIBLE DICTIONARY. *Fifth Edition.*—The merits of the former editions of this work have been very generally acknowledged; but we may say in the fullest sense, of this edition, that it will surpass in its improvements all that the public have anticipated from the continued labors of the Author to approach the *beau ideal* of perfection. Without any increase of price, it contains probably two thirds more than the first, and one third more than the last edition.

Mr. Malcom deserves the thanks of the Christian community, not only as the pioneer in this peculiar path of Biblical Illustration, adapted to the wants of the family and Sabbath school; but also for having succeeded, by his original and persevering efforts, in furnishing decidedly the best work of its class in existence. Nothing so rich, so various, so clear, so concise, so comprehensive, so cheap, so beautiful, as his Bible Dictionary in its present form, has ever been offered to the religious public, to

aid them in the great work of *searching the Scriptures*. It contains no less than 1520 articles, 30 of which are illustrated by engravings; besides an elegant frontispiece, and a map of Palestine. The type also is singularly clear and beautiful.

In the proper articles, our distinguishing views as Baptists, are clearly, but mildly stated in this edition; which circumstance, while it may diminish its sale among those of other denominations, who are not yet prepared to receive them, only enhances its value for use in our own denomination. The churches will appreciate this. If any who have not yet supplied themselves with this excellent manual, are waiting to get any thing better or cheaper, we can assure them that *they are waiting in vain*.

THE CHRISTIAN'S RULE OF MARRIAGE. *An Essay* by HOWARD MALCOM. A. M. Boston: James Loring, 1834. pp. 98. 18mo.—In this Essay Mr. Malcom has laid before the public the grounds of that decision, which has been the occasion of not a little wonder to some, and to others of censorious remark. And truly he has done it ably, and in the spirit of meekness.

The topic which he discusses is of first-rate practical importance, and, in the opinion of the Author of this Essay, has not been sufficiently thought of, and investigated, by Christians in general. Few persons seem to have thought that God has expressed his will definitely on the subject. Mr. M. thinks otherwise. He believes that, according to Scripture, BELIEVERS ARE NOT AT LIBERTY TO CONTRACT MARRIAGE WITH UNBELIEVERS. The reasons assigned for this belief are the following. I. Such connexions were expressly forbidden under the Old Testament Dispensation. II. They are contrary to that spirit of allegiance to Christ, which is the very essence of New Testament obedience. III. They essentially hinder the work of sanctification, and tend to produce apostacy in the professor. IV. They cannot rationally be expected to result in conjugal happiness. V. They greatly tend to prevent the irreligious partner from ever being converted to God. VI. The united

testimony of great and good men in all ages, is against the practice. VII. They are expressly prohibited in the New Testament.

Mr. Malcom then proceeds to reply to several objections which some may think opposed to the views he has advanced; having disposed of which, he remarks in conclusion: 1. *This subject is of great importance to Christian parents.* 2. *Ministers are deeply concerned in it.* 3. *It is supremely important to such as have not yet committed themselves.*

The volume is small and elegant. If the views it contains are sound, they should receive instant and universal attention. If unsound, it is exceedingly desirable that some one should fairly rebut the strong array of argument by which they are here sustained. It is not a light matter. It is a serious question of conscience, which way soever it may be decided. We may have occasion to say more about it hereafter.

MANLY PIETY. *By* ROBERT PHILIP, of Maberly Chapel. New York: John Wiley. 1833. pp. 218. 18mo.—The author of this work is yet a young man, but has already become well known to the public as one of the best practical writers of the age. He is a *thinker*, as well as a writer, original, versatile, vigorous. He seems in the present work to have in view the language of St. Paul, *Watch ye, stand fast in the faith, quit yourselves like men, be strong*. Designing, it seems, in a second volume, to unfold Manly Piety in its spirit, he in this dwells on its principles. His plan is as follows: I. Manly estimates of both worlds. II. Manly estimates of true wisdom. III. Manly views of salvation. IV. Manly faith in Providence. V. Manly honesty in prayer. VI. Manly views of divine influence. VII. Manly views of religious mystery. VIII. Manly views of divine holiness.

We recommend this book to all, but especially to young men, whose circumstances may expose them to the danger of being ashamed of Christ and of his words. They will find it a real treasure.

MISSIONARY REGISTER.

Subscriptions and Donations to the General Convention of the Baptist Denomination, in the United States, for Foreign Missions, &c., should be transmitted to Heman Lincoln, Esq., Treasurer, at the Baptist Missionary Rooms, No. 17 Joy's Buildings, Washington Street, Boston. The communications for the Corresponding Secretary should be directed to the same place.

Interesting from Burmah.

It is with feelings of no ordinary interest we have read the following journal. It contains an account of Mr. Kincaid's journey from Rangoon to Ava, up the river Irrawaddy, a distance of about 700 miles. He was accompanied by his wife and her sister, both English ladies, by Ko Shoon and Ko San-lone, two native preachers, and by several other Burmans. Their journey occupied fifty-four days; in which time they passed about 300 Burman cities and villages where they preached the gospel of Christ, besides distributing 15,000 tracts. Their Christian courage and faithfulness, their dangers and deliverances—the evidence of the spreading influence of Christianity in that heathen land—the awakened spirit of inquiry—the new fields of labor ripening to the harvest, which are here exhibited, will be viewed with intense interest, ardent gratitude, and inspiring hope. We could not persuade ourselves to divide the journal, and we doubt if there be any who will not wish it were yet longer.

MR. KINCAID'S JOURNAL.

Embarkation for Ava.

Rangoon. April 6, 1833. Embarked on board a Burman boat, with the expectation of going to Ava. Ko A, Moug En, and a number more of the disciples in Rangoon, accompanied us to the water, and affectionately bid us God speed, promising to remem-

ber us constantly in prayer. It is not without much trembling and anxiety that I have undertaken this journey. O that it might result in the advancement of Christ's kingdom in this heathen land.

Reached *Kemendine* at evening, having passed *New village* and others of smaller note. *Kemendine* contains 350 houses, and from it we have a clear view of the Great Pagoda at Rangoon.

April 7. We published the gospel in *Let-theat* and *Sen-koo*, considerable villages on the right bank of the river, and before evening arrived at *Kewenoo*, a town lying on both sides of the river, and containing 1,000 houses. Many asked for tracts, so that about 300 were given away. A few listened attentively to the word; but the priests opposed us bitterly.

April 8. Passed a few small villages, and before evening reached *Neyoung-dong*, on the left shore, 100 houses. On the right shore is a new village as large. The rains prevented us from doing much. Gave away a few tracts, and preached to a few stupid people, who had not zeal enough to dispute, or curiosity enough to make a single inquiry.

April 10. This morning had a long consultation about the propriety of proceeding or halting in this village, as our boat has sprung a leak, so that it requires one man to keep baling. After making an effort in vain to get a house, in order to secure

our books and clothes from the rain which was falling in torrents, I concluded to go on; and about 12 o'clock we reached a number of small villages, scattered along both sides of the river, and one village of Karens. As the rains fell fast, and the winds blew violently, we run the boat under the windward shore, and made all fast. Having just reached the mouth of the Irrawaddy, and there being no forest on either shore to break the force of the wind, its clear broad stream becomes greatly agitated, so much so as to endanger the safety of the rudely constructed, and still more rudely managed boats of the Burmans. Fortunately we discovered the leak before night, and succeeded in stopping it, for which we all felt to rejoice. Probably a hundred boats are lying here, being afraid to enter the great river. Just at evening visited one of the largest villages, and declared the word of God to about twenty. Some of them appeared to feel its importance, and made many interesting inquiries. This so annoyed a young Priest, that he sneeringly inquired, "Do you think we have no object of worship?" I visited a few families of Karens some distance from this village. They were kind and hospitable, and were disposed to listen; but as darkness was fast gathering around, I was obliged to hasten back to the boat.

Karens on the Irrawaddy.

April 11. The sun arose without a cloud, which, after a day and night of incessant storms of wind and rain, was very grateful to us. We proceeded up the Irrawaddy till about 10 o'clock, without discovering any thing on either side but plains of luxuriant grass as far as the eye could reach, except it was now and then a kind of untamed buffaloes, and here and there monkeys sporting along the shores. About 10 o'clock the scene changed. Immense paddy and plaitain fields, with here and there a cluster of buildings, sure indications of intelligence. We visited some of these houses, and found they were Karens, and that their villages extended back to the moun-

tains. Three could read, and to them we gave books. One can scarcely imagine a more interesting field of labor than teaching these people the way of life. Their complexion, dress, features, and, as near as I could discover, their language, are the same as the Karens on the *Dagwing*. Two o'clock in the afternoon came up to some small Burman villages, containing from 10 to 40 houses each. I took 100 tracts, having with me Ko Shoon, and Ko San-lone. We visited three of these villages lying along the east shore. In one of them we had an assembly of about 40, besides children. In the other two villages between 20 and 30 listened, and 50 tracts were given away. Just at evening, on foot, we entered *San-gen*, a village containing 1,000 houses, and extending along the east bank about two miles. In the evening we spread ourselves into different parts of the town, preached the gospel to the people, and gave away 100 tracts.—It is supposed there are not less than 500 boats lying at anchor before this town, and some of them are large.

Preaching at Da-nu-bu.

San-gen. April 12. This morning went into the town again, gave a few tracts and preached in different places till 10 o'clock. Ko San-lone went to a Karen village back of the town. I could distinctly see a number of villages on the plain, shaded by Mango trees; and the Burmans told me there were great numbers of Karen villages lying back on each side of the river. About 4 o'clock in the afternoon we reached *Da-nu-bu* on the west shore. I called on the *Me-o-woon*, (or city governor) gave him the Balance, which was read, and afterwards we had a long conversation. Three of the disciples were along with me: they became bold, and preached Christ and the resurrection with so much power and urgency that no one thought of leaving till near dark.

We gave 50 tracts to the people present. In different parts of the town we had preaching, and in the evening a number of boats came around us, and the people listened till

a late hour, while first one and then another preached the gospel of the kingdom.

Da-nu-bu. April 13. Early in the morning went to a kyoung, found an old blind priest, sitting on an elevated place, 25 or 30 gold idols a little to his right hand, many offerings spread out before him, and an assembly of about 50 persons waiting to hear the sacred Pali. All was profoundly silent when I went in. I broke the silence by asking if that priest was blind. They said "Yes." "Is he also mentally blind?" "Yes." "If the eyes of his body, and the eyes of his mind are blind, how great is his darkness? Does the old man worship those idols, standing there?" "Yes, every day." "There is an old blind man, worshipping blind idols—what a distressing sight! and I suppose he teaches you to worship those blind and dumb idols." A dozen voices said, "Yes, he does." The old priest had listened all the time with fixed attention; but now his patience became exhausted, and with a harsh, angry voice, he cried out. "Is this the foreign teacher, who preaches Jesus Christ, and that he made every thing? I do not believe this." I said to him, "What do you believe? You believe that Gaudama, a black foreigner, under a certain tree, became a God, ate pork, was very sick, and died. This is the god you worship." The people sitting around appeared to take an interest in the subject. I distributed 15 or 20 tracts, and one of them read aloud the most part of the *Balance*. I then called on the governor, gave him Luke, and John, and the Epistles,—also the globes. He is a pleasant young man, rather intelligent, and very candid in conversation. When parting with him, he said, "Your object is good; but the Burmans are very ignorant and cannot understand much." This place is noted for being the spot where the great Bandola lost his life in fighting against the English. In all about 300 tracts were given away, and several persons listened with great earnestness. Leaving *Da-nu-bu*, we passed several small villages, and about 2 o'clock reached *S-ga-ge*,

a village of 50 houses. We spent an hour in preaching to the people; but they were too stupid to make a single inquiry, or even to wish for a book, except one old woman who drank down every word.

Visit to Zo-Loon-Thoung.

Reached *Zo-loon-thoung*, a small village, like many others we have just passed. Here we intend to spend the Lord's day, and scatter some seed that shall hereafter yield much fruit to the glory of divine grace.

April 14. Lord's day. After preaching on board the boat, went into the village: a good number gathered around, and listened to a long discourse. Ko Shoon and Ko San-lone continued preaching to different groups till near night. The people are eager to hear, and get books.—One man says, many months ago he got a book in Rangoon, that told him about the eternal God, who made all things; and about Christ, who died to open the way for the forgiveness of sin. He says the more he has thought of this, the more it sticks in him that it is true. Gave him two tracts, and Luke and John. It seems as if Satan was asleep; none dispute—all are eager to hear. Oh that the gospel this day preached, and 100 tracts given to this people, might be blessed to the salvation of some precious souls!

April 15. Left *Zo-loon-thoung* early in the morning, passed a number of villages, and made a halt in *Thla-sike*. Here are about 80 houses. After much disputing and some preaching, about 30 asked for books. The Karen villages were some distance back, and the heat was so oppressive we did not visit them. At evening, arrived at *Toung-bo-tara*, a place of 40 houses: more than 100 boats were lying before the village—went immediately on shore, and began conversation with two men in the street. In a short time a great number gathered round, listened to the gospel, and made many inquiries. I found no one had ever read any of our books; but most of them had heard of the new religion. Under

the necessity of making dinner and supper on rice and salt; the Burmans will not sell a fowl, though I offered a rupee for one. Hitherto we have got fowls and eggs of Karens, but here their villages are far back from the river.

April 16. Early this morning Ko San-lone went back to the Karen villages and got two fowls, which was a very welcome repast after a day's fasting. The boat proceeded on, while some took the left shore, passing through a number of small villages, preaching and giving tracts to those who wished to read. We found two persons who had read the Balance before, and they appeared to be sincere inquirers. Here the females cannot read; and I find the further we get from Rangoon, the smaller the number is, that understand letters; while in Rangoon and the neighboring towns, nearly all can read well. The country has the appearance of an immense plain, spotted here and there with mango trees.

Enshrinement of a Priest.

Kan-thah-da. About 4 o'clock reached Kan-thah-da, a city on the left bank, containing, some say ten, others fifteen thousand inhabitants. I called on the governor, and was treated civilly, but he was a stupid old man, and a bigoted Boodhist. He said probably my religion was suited to foreigners, but the Burmans choose to worship Gaudama. So there was an end to all argument. Foreigners choose to have their cloth cut and shaped to the body; Burmans choose a piece of cloth wrapped around them. None but stupid Burmans reason in this manner; they generally defend themselves, or rather their religion, till every shred of it is picked in pieces. It is an unfavorable time to visit this city. A Burman priest, of some note, has been enshrined for two or three months; to-day they draw him upon a car, and to-morrow, after blowing him in pieces with powder, he will be burned. The method of enshrining is this: powdered charcoal, with a little cement, is placed over the body two or three inches in depth; upon this split bam-

boo is placed, so as completely to cover the body, except the head; then with a large cord they wind the body from the feet to the neck, the cord is drawn as tight as several men can do it; on this, some adhesive plaster is placed so as to make a smooth surface; this adhesive and hardening plaster is also put on the head—the whole is then covered with gold leaf, and placed upon a coffin elevated ten or twelve feet high—all is adorned and painted according to Burman taste. The whole scene to-day has been in character with heathenism: the frame on which the coffin is placed was fastened upon a large clumsy car, having only one commendable property, *strength*. The car stood in the middle of one of the largest streets, and great numbers of large ropes were fastened around each axle-tree, and extended, I should judge, nearly half a mile from the car each way. Every thing was in readiness when I arrived. I was directed to a *zayat*, in which the governor and his lady were seated. The word was given by the governor, and hundreds and thousands of voices re-echoed the *word*. Instantly their strength was exerted; the struggle was short; the car trembled for a few minutes, when the ropes gave way on one side, and the other party ran away with the priest, shouting victory—one man was crushed to death, and others much hurt. I should think there were six or seven thousand pulling at the car—the party that prevailed have the honor of shooting and burning the priest to-morrow. The governor and the great people ate betel, smoked, laughed, and seemed to enjoy the scene much. Next came the dancing girls and boys—with gold chains and bangles, and every article of ornament that heathen ingenuity could devise. Oh what a scene for angels to behold! several thousands of immortals rushing madly to destruction. From my heart I pitied them, and getting into a *zayat* near the river a large number came around me, (out of curiosity I suppose) and many of them listened attentively while told of God and the Saviour of men.

Five bold Inquirers.

April 17. After spending all the forenoon in the city, in which time we found many to dispute, and a few who appeared to be serious inquirers, we came to *Thir-a-wau*, a considerable village on the right shore. One foreigner lives here, an American; he speaks the Burman quite well, but does not understand a word of English.

Ko Shoon and Ko San-lone went into one part of the town, and I went into another.—I now found myself surrounded by an attentive assembly. When it became dark, several urged me to stay longer, saying "We want to hear more of this religion, if it is true that there is a God who is free from sickness, old age and death, he must be the most excellent. About 30 followed me to the boat, and begged for books. Ko Shoon and Ko San-lone did not return till long after dark: they found a large number willing to listen—more than 100 men, besides women and children. At length, several priests, came in and were so indignant at their boldness, and the listening attention of the people, that they began to revile and dispute, and influenced all but five or six persons to give up the tracts they had received,—about 100 persons. Five men declared boldly their conviction of the truth, and determination to read and examine. I trust a small handful of corn has been planted here, that shall spring up and yield fruit that shall shake like the forest of Lebanon.

April 18. Have passed a number of small villages, but much of the country to day appears to be an unsubdued jungle. At dark we fastened our boat in an obscure place: there is a little village of 18 houses on the margin of the river, but the inhabitants tell us to be on our watch, for robberies are often committed in boats that stay here. After sending two men a great distance to Karen settlements, they returned with one fowl, which was all they could get.

April 19. The country is wild and uncultivated. Here and there small villages and great numbers of boats passing up and down the river. One

village *Ting-dau* on the right shore, larger than any of the others, is noted as a place where Br. Judson, on his way to Prome, spent a night; and preached the gospel to the people—four men who then heard the gospel, and received tracts profess a decided attachment to the Christian religion. One of them said, about six days journey from this, on a river that breaks off near this place and empties itself again into the great river near Bassene, is a Burman who has two or three of our books and is preaching the Eternal God. I mention this as the report of the Burmans. Oh that the Spirit of God might be poured out, and hundreds be raised up to preach Christ and the resurrection! Such a day will come, and perhaps it may not be distant.

Just at evening we came up to *Mo-nyo*, a large village of 500 houses; one of the principal men of the town listened with much apparent earnestness—also many others, till ten o'clock at night. The people came near our boats, asking for books and hearing the gospel. Darkness covers the land, and gross darkness the people; but Christ is the true light and also the life of men. O God let the power of the cross be displayed!

Attention excited by Preaching.

April 20. Two large villages on the right shore, five or six miles above, were pleasantly located amidst groves of mango trees; but the river being at this season within its inner bank, I could not get to them without travelling more than a mile over banks of burning sand. In the course of the day visited a number of small villages, and at evening reached *Shwa-gen*, a village of about 50 houses, on the left bank. Ko Shoon and Ko San-lone went into one part of the village, and disputed till after dark. Some wished to read, others said it was deception, and would not look at a book. I went into another part of the town, sat down in the verandah of a man who was making a small boat. "You make boats." "Yes." "And can you make idols?" "Yes, out of wood." "And when you have

made an idol do you call it god, and worship it?" "Yes, I worship it, because it is an image of the most excellent god." By this time a great number had seated themselves around us. I said, "According to the Be-de-gat, Gaudama is dead and annihilated; what reward do you get by worshipping his image." "I get merit, and by the influence of merit I shall obtain Nik-ban, (annihilation) or I shall arrive in the *Nat* country." He turned his head towards the people, and said, "This foreigner thinks we are all ignorant, but let him talk to the great king, and see what he says." For more than an hour I made known the gospel of Christ, but I could not perceive that it made any impression.

April 21. The Lord's day brings along with it the recollection of my dear native land, where in thousands of places the word of life is preached, and the Holy Spirit's influence is felt on the hearts of hundreds of thousands. *There* is the well cultivated garden; here is the unsubdued desert. Early in the morning we came about four miles to *Ya-gen*, a large village on the east side of the river. After morning worship, Ko Shoon and Ko San-lone went into the village, and an assembly of about 200 came around them, and listened to the gospel for a long time. At length one female said, "This God is the true God; this doctrine is the Divine communication." Two or three immediately began to revile her,—said she was a woman and had no right to speak on such subjects; but the truth had touched her heart, she said, and she had a mind as well as a man. Some of the people joined on her side, so that the contention became great. In a little time the whole town was in an uproar; and the head man came. He threatened the people; said they had a religion good enough, and so dispersed them. About forty, including the above mentioned female and her sister, came again to Ko San-lone, listened a long time, and asked for tracts. This female said, as soon as she heard, the truth shined upon her mind, and she saw instantly that all her life she had been stupidly wor-

shipping what was no god. I believe Ko San-lone preached with more than ordinary power. I staid in the boat the whole day, reading and talking to the people who came and sat on the beach. One young man came, who is a noted preacher in this part of the country. I read to him the whole of the Balance, and afterwards had much conversation, particularly on the two great commands. He was very modest in his manners, and seemed more inclined to listen than to speak. I cannot express the inward emotions of my heart, while thinking of the deadly delusion, reigning over a mind capable of grasping so much. O Power Divine! shed abroad thy life giving Spirit, that those who hear the gospel may feel its power!

A Burman Governor.

April 22. At five o'clock this morning, having four disciples with me, set off to visit an ancient city 4 1-2 miles back from the river *Ya-gen-men*. It is the capital of a large district appropriated to a nephew of the king. The only thing I admired was the beautiful groves of mango, banyan and palm, which shaded almost every part of the city. I called on the governor, told him who I was, and then offered him two or three books. He said he did not dare to receive them, because he had sworn to the king to be faithful till death. It was in vain that I told him worshipping the Eternal God would not infringe on his loyalty to the king. He was satisfied, he said, to worship as his king did. When his breakfast was brought in, he raised it to his head, uttering several sentences of Pali. Then a silver vase filled with tea was raised, and the same words repeated. I asked him if he prayed to Gaudama. He said no; it was a wish for the appearance of another Boodh. I tried again and again to interest his mind on the subject of religion, but he was perfectly satisfied with himself. And how could it be otherwise? All his people were on their knees before him, addressing him by the most flattering, even blasphemous titles; all the dishes before him were gold and silver, and he

had only to believe what every one told him, to think himself one of the wisest, greatest, and best of men. Leaving the old man, we went into the city, and preached about two hours to the people; nearly 200 asked for tracts.

The Kyenese of the Mountains.

After passing a number of small villages which I had not time to visit, we arrived before night at *K'moung*, a city on the west side of the river of ten or fifteen thousand inhabitants. Here I had the first view of that long range of mountains which separates Burmah from Arracan. These mountains are inhabited by a race of people called *Kyen*, something like the Karens, without priests or temples, though their language is different, and they mark the faces of their females with black spots. The Burmans tell me these people are numerous, that they have no letters, and are kind and inoffensive to travellers.

In this city we have met with opposition from almost every one; five or six only appeared to feel. While walking through the groves of tamarind, mango, and other fruit trees, which shaded nearly the whole town, my mind was much affected to see monuments in honor of false gods in every direction. To see a place possessing so many beauties and exhibiting so much evidence of Divine goodness, wholly devoted to idolatry, is enough to arouse the most inert feelings.

Interesting Incident.

April 23. About 12 o'clock, reached *Mey-an-oung*, a city on the west side of the river. We gave away about 300 tracts, and a great many listened with earnestness to the word of God. Great numbers came around the boat, and stood in the water while I read and explained the catechism. Ko Shoon and Ko San-lone travelled the whole day, passing through all the small villages till we arrived at *Key-an-gen*, a town as large as Rangoon, on the west side of the river. They found many disposed to listen, and hardly one in these coun-

try places manifested much attachment to Boodhism. In a small village, 2 miles from *Mey-an-oung*, they gave 12 or 15 tracts to a number of men sitting in a *zayat*, and lay down to sleep a few minutes. In the mean time the chief secretary of the city came up, and, seeing these books, began to threaten the men, said they should give up the books, and read no more. This waked up Ko Shoon and Ko San-lone. They said, Have you ever read about the Eternal God? He said, "No." They read the Balance and a part of the View, and then said, pointing to two large idols which were on the opposite side of the street, just finished at the expense of this man, "Are those idols God? or is there a God who made all things?" The man wished for some passages in the Balance to be read again. He then said "These books teach the true God;" and would not be satisfied till he had got one of every kind, and would not let the brethren go till victuals were prepared and they had eaten. Thus in one short hour this man's violence was turned into gentleness, and his opposition gave way to sober inquiry. It being dark when we came before this city, *Key-an-gen*, nothing can be done to night. Hundreds of boats are lying before this town, and some of them very large.

Opposition from Idol Makers.

Key-an-gen. April 24. Before sunrise, Ko Shoon and Ko San-lone went into one part of the town, and I went into another: we had large assemblies, and continued discoursing with them till about nine, when we returned to the boat for breakfast. I found a man pretending to be a government man, had been threatening in an angry manner, the foreigner who owned that boat; tried to get the boat loose from the shore, and said we must all leave instantly, or be sent back to Rangoon. The alleged crime was, giving books, and preaching heresy in the city. I felt a little agitated at first, fearing, possibly we might be sent back to Rangoon, and thus a deadly blow be given to inquiry. After weighing the subject

and committing it to Him whose cause we had been advocating, I felt resolved to remain and know the worst; but no further message came. I then sent a man to call the person who delivered the angry message, but he would not come; and finally confessed that the governor had no hand in it, *that some men who made idols put him up to it.* We continued till 12 o'clock, and some hundreds heard the gospel of Christ. In the upper part of this town are some of the most extensive fruit-gardens that I have seen in India. Passing through a few small villages, at evening we came to *Sike-tha*, a small village of 50 houses, on the west bank; and *Ta-loke-mou*, of 150 houses, on the east bank. Here we found the people simple-hearted, and anxious to hear and read. We gave them 60 tracts, and taught them till eight o'clock in the evening. The Arracan mountains are about 12 miles from the river, and half way is a large town, besides small villages the whole length of the road. We sent to the large town 15 tracts, St. John's Epistles, the Balance, and Investigator, of each an equal number. This is like casting bread upon the waters; but may be the Lord of Hosts will bless these feeble means to the salvation of some precious souls.

Idols in the Arracan Rocks.

April 25. To day the country assumes a different appearance. We are about leaving the great delta behind us, which appears to be a country redeemed from the ocean by the soil being washed from high districts. Now rocks and stones begin to show themselves. At one place a spur of the Arracan mountains reaches the river, and presents a bold perpendicular front of unbroken rock, 150 feet from the level of the water. From the opposite side of the river, we observed niches cut in the rock, and idols placed in them one above another. I felt anxious to examine this work, and accordingly crossed the river, and ascended 134 steps cut in the rock; but the ascent was so near perpendicular and appeared so perilous, that we returned without reaching the top. I was surprised to

find these niches, to be rooms 8 or 9 feet high, and large enough for 6 or 8 persons to sit in. There are a great number of these rooms: I could not spend time to count them; and the labor must have been very great, as the rock is of the grey calcareous kind, and many of the idols, twice as large as life, are carved out of the solid rock. This whole work bears the marks of age, and it will long stand a monument of Satan's cruel and deadly reign.

Tong-to-bo. Before evening, reached *Tong-to-bo*, a large village on the west side of the river. News soon spread in the town that a teacher of religion had come: several hundreds, probably out of curiosity, gathered around us, and heard the word of God. To those who appeared most affected with the truth we gave tracts.

April 26. Passed many small villages, and one very large town without being able to do any thing, on account of the heat. Towards evening left the boat and visited two pleasant little villages. The villagers came around us, old and young, and heard the words of eternal life. Here they are all husbandmen. Long after dark we reached *Ka-thay*, a city of 12 or 15 thousand souls, pleasantly located on the east side of the river.

Great encouragement at Ka-thay.

Ka-thay. April 27. Early this morning we spread ourselves through the city, and in no place have I seen the people so anxious to hear. It seems as if they were moved by one common spirit to inquire about the Christian religion. I gave the governor the Scripture in tracts, the Balance, View, Investigator, and Chronology. He received them kindly. One of the government men, who has recently been to Ava, says he heard much about our books, and one of them he heard read. Ever since, he has been anxious to get some of the books. He called all his men, told them to ask for books, and read about the Eternal God. This man says he has long had doubts about Gaudama's religion, and these were increased by hearing two or three

great men in Ava declare their conviction that this new religion was true, and would spread through this country. This man appears to be sincere, and to have a heart disposed by the power of God to receive the gospel. The boat has been so thronged that we were obliged to push away from the shore, to avoid the calamity of being sunk. Just as we were leaving, the head man of a village came, and begged for a book he had just heard read; on making inquiry of him about the book, he repeated much of the Investigator—he appeared so earnest that I gave him four books instead of one.

April 28. Arrived in *Shwa-louug* last evening after dark; but having pleasant moonlight, spent an hour in one of the principal streets. This being Lord's day, we have remained, not however to rest, but to preach that gospel which proposes *eternal rest* to the weary. Some business of show has drawn away the greater part of the men to a neighboring town, and but few of the old men and females are disposed to listen.

One female observing me much oppressed with the heat, said "I want to do something for you; you must have much merit." I said, "No—it is not for my own good, but for yours that I travel in Burmah." The Burmans have no idea of doing anything, as a duty enjoined by the laws of benevolence; it is to obtain merit, the influence of which will secure some future good. This town is on the east side of the river, is shaded by fruit trees of every description, which is peculiar to the tropics. Two of the largest size are growing upon the walls, which originally were made of bricks and earth.

More encouragement at Pa-doung.

Pa-doung. April 29. This is a city extending about 2 miles along the west side of the river, and its local situation is as pleasant as can well be conceived. One of the noblest rivers in the world rolling its waters to the ocean, lies on the east; the Arracan mountains, rising abruptly from the plains, stretch away to the north and south, as far as the

eye can reach: the plains back of the town are spotted with a hundred villages, all shaded by the lofty palm, the wide-spreading mango, and the beautiful tamarind. Oh how affecting to see idolatry enshrined in all these lovely groves! to know that this delightful vale has been the abode of death through all preceding ages! The time is not distant when these trees shall clap their hands for joy, and all these mountains echo with the song of salvation. These promises afford encouragement to labor unceasingly in preaching Christ. Here I first had a sight of the people called *Kyen*, living among the Arracan mountains. The faces of the females are made black as an African, though their natural complexion is as fair as the Burmans, and their features are very much like the Karens. Called at the governor's house, but he was unwell and kept his couch. He is a young man, about 25 years old. Hardly a man in the city disputed, though their religion was picked in pieces before their eyes. About 500 asked for tracts, and not a few declared themselves on the side of the eternal God. With a few we were much pleased: before now they had read some of the tracts, and they listened to the way of life with eagerness.

The great Toung-dwen Teacher.

Men-day. April 30. This is a large village, extending nearly three miles along the east bank of the river, and having in its rear a great number of small villages. Besides, about ten miles to the east, is an ancient city, about as large as Rangoon, *Poung-day*. Here we found an old disciple, baptized by Br. Judson before the war; also two excellent inquirers, who have often heard the gospel from his lips. About 400 here asked for books, and we found many who knew there was an eternal God, and were anxious to know more. I was invited to go to the house of a man who was a noted preacher among the Burmans: I went, and found a venerable old man, and thirty or forty more who had gathered to hear us talk. I asked the old man if he had ever read

the word of God. He said, "I read, about a year ago, one small book that reasoned about the eternal God, and Gaudama." "What do you think?" "I have remained careless." "Then you are indifferent whether you are right or wrong; so there is no use of my saying any thing to you." The old man said, since he had heard of our arrival, he had felt anxious to know why we took so much trouble to publish this religion; "for I see," said he, "that you are exposed to danger, and are very much reviled and reproached, and must be continually among strangers who do not care for you." "Yes, and we are willing to suffer all this, and much more to save the Burmans from the punishment of hell." I then read the catechism and part of two other tracts, making many remarks as I went along. A more attentive assembly I could not wish to have. After returning to the boat for breakfast, I was surprised to find the old man had followed, anxious to hear more, and get more books.* It is particularly encouraging to see learned and influential Burmans so much awakened as to take pains to investigate the all-important subject of religion. When wisdom is sought for, she is found. Indifference is what I most dread.

Encouragement at Prome.

May 3. We are now in *Prome*, but expect to leave tomorrow. The three days we have been here, the gospel has been preached in a dozen *zayats*. When no government men have been present, there was no opposition; and not a few declare their conviction of truth is on the side of Christianity. Two men came to us privately, and said they had believed since Mr. Judson was in *Prome*. Although there is much opposition here, yet there are a goodly number who see the nakedness of idolatry. Some of these urge us to stay longer, saying there are many in *Prome* who will receive the word. Yesterday *Ko Shoon* and *Ko San-lone* were in-

vised into the house of the Governor's father-in-law. Here they preached to a large number, and gave away a few tracts. This evening a secretary of government came and demanded the names and number of tracts we had given to the people. This we could not give, and dismissed him with an exhortation to forsake idols, and worship the true God.

This city is situated in the midst of high conical hills, the top of which are disgraced with Pagodas and all the other appendages of idolatry; the base and sides are adorned with fruit trees of all kinds that flourish in this latitude; the valleys between are filled with *zayats* and *kyoungs*. This city is two thirds as large as *Rangoon*, and is little behind it in the splendor of its monuments to perpetuate the name of Gaudama.

Perils from Robbers.

May 4. Left *Prome* this morning. The banks are lined with villages, some of them large; but the heat was so great I did not venture to leave the boat till near evening. We put up for the night before *Nioung-ben*, a pleasant village of 250 houses on the east side of the river. Here a dreadful scene occurred five days ago. The governor of *Pa-doung*, a city below *Prome*, was on his way to *Ava*, and stopped here for the night. In the night robbers came down upon him, and though he had more than 100 men, he was robbed, and two of his men murdered. Yesterday eleven of the robbers were taken and beheaded. This is the second time we have stayed where robbery and murder had just been committed. There are through this part of the country whole villages of robbers and murderers, and they exist in the same way that tipping houses do in *America*, by paying to the government a certain sum for the privilege of poisoning and plundering their fellow men!

Pato. May 5. Lord's day morning, after preaching to a number of villagers, and then having worship on board the boat, we passed over to the opposite shore, and spent the day among the villages. In *Pato*, a village

* This must have been the great *Toung-dwen* teacher, so called, the head of the most powerful dissenting sect in *Burmah*.

of 200 houses, I had a pleasant interview with the head man of the town. He sent for me to spend the evening at his house. I went, and he called all the respectable people to come and listen. I trust some good will result from the labors of this evening. A little above this is *Pike-tha-len*, a very large village: some listened, but many disputed.

May 6. We have passed many small villages, and after dark came up to *Tong-toung*, a little obscure place of thirty houses; after having tried two places below, but were refused the favor of remaining all night. The people said, if I remained, a drove of robbers would be down upon us before morning, and more or less would be killed. This is the most dangerous part of the road. The Arracan mountains come within two miles of the river, and they furnish a retreat for those who spend their lives in robbery.

Joyful discovery at Tha-ret.

Tha-ret. May 7. Three o'clock in the afternoon came up to *Tha-ret* on the west, and *Ya-toung* on the east side of the river: both these towns are very large. While I was giving away some tracts to a crowd of people that lined the shore, a young man of an interesting appearance came near, and said, "Will you please give me St. John's History of Christ, and the Acts of the Apostles." "Did you ever read these books?" "Yes, teacher Judson gave them to me in Prome; but when the city was burned, I lost the books. I gave him the books, and four tracts, and he immediately disappeared in the crowd. Soon after this we moved our boat one or two miles farther up the town, where we would be more secure from the wind. I could not help thinking of this young man, but did not expect to see him again. However, at dark he made his appearance, and said, there is a man in this city besides me who believes in Jesus Christ, and he wants to see the teacher, and get books, but he thinks the boat is away and has sent me to search. We followed the young man, and how were we surprised, and almost overjoyed

to find a venerable old man full of faith and hope in Christ, though he had no other teacher than St. John's History of Christ, and the View, accompanied by the influence of the Holy Spirit. He said he had loved Christ for about two years, and his language was that of a man who was acquainted with his own heart. He spoke distinctly of the carnal and spiritual mind, of regeneration and baptism. The young man before mentioned, had heard Br. Judson preach in Prome, and had got books; afterwards he brought them to this town, and read them to this old man, and both I trust are born of God. I do not know when I have spent such an evening. To find two pilgrims in this great desert—to hear them speak so boldly and decidedly of their love to Christ in the presence of more than forty persons, filled me with joy. Surely this is the work of God! the power of the cross is felt in this dark land. O Burmah! Burmah! cast away thine idols, and hear the word of the Lord.

May 8. We have put up for the night in a solitary place, and during the whole day we have seen nothing but a few miserable villages.

Mea-day, on the east side of the river, was once a large city; but now 150 houses and as many pagodas are all that remains of its ancient grandeur. The inhabitants have fled beyond the mountains, and taken refuge in Arracan, to escape the oppression of the Burman government.

Ma-loon.—The Kyenese.

May 10. At three o'clock this afternoon we reached *Ma-loon*, a small but pleasantly located city, on the west side of the river, and having great numbers of populous villages in its rear. With the exception of two or three priests, all ranks listened with attention, and asked for books.

The governor and his lady came to the boat. He is very young, perhaps 24. Here I saw many of the *Kyenese*, and took down a list of words. With one man who had a good knowledge of the Burman language, I had much conversation on the subject of religion. He said his people had no

Divine books, and consequently had no religion. If a missionary should take his stand on the west side of these mountains, in the province of Arracan, he would be in the midst of an immense population, speaking the Burman language, and could have easy access to the Kyenese, a people who seem to be prepared for the word of God. One can hardly imagine a more eligible field of missionary labor.

Deliverance from Robbers.

May 11. Left *Ma-loon* at ten o'clock in the morning, and while doubling a point about five miles from the city, a band of robbers, ten men, rose upon us, all armed with spears, Burman swords, and one gun. At the same instant two boats made their appearance, and came towards us with great rapidity. The men cried out, "Teacher, come quick, come quick; the robbers are upon us." The first company of ten men immediately fled on seeing the armed boats with 23 men. I begged of these to stay and help us against the robbers in the boats; but all in vain—they fled, leaving their baggage and every thing but their weapons. Ko Shoon and Ko San-lone had left *Ma-loon* on foot, in order to visit some villages—and so two of my best men were gone; two others ran and hid in the water; this left only six, besides myself, to face 23 men, who were rushing rapidly towards us. They were ordered to stop, again and again, but utterly refused. As the last resort, I called the men to follow me, and we rushed toward them, threatening them if they did not stop instantly. Just at this moment a large Burman boat hove in sight, and came down the river; this, and our obstinacy in opposing them, brought them to a stand. They turned about, and made off rapidly in the same direction they had come. Thus we were mercifully preserved from the hand of unfeeling savages. Before evening we reached *Men-thla*, a large, beautiful village on the west bank. The head man invited us to his house, and urged us to stay two days. Some hundreds heard the gospel, and about

200 tracts were given to the principal men.

May 12. This being Sabbath, we left *Men-thla* very early in the morning, and came to *Rib-lah* and *Meyngoon*, two large towns, and having many villages in their rear. While preaching and giving tracts, an old man came and invited us into his verandah. A great number assembled, and heard the gospel. I soon perceived that the old man was acquainted with many passages in our Saviour's life. On inquiring where he had learned these things, he brought forward an entire copy of Matthew, printed in Rangoon; and was very frank in declaring his belief that this book contained the true religion. Many urged us to stay two or three days in these towns, saying they wished to hear more about the Eternal God and heaven; but we had still so far to travel, and so many towns that I wished to visit, that it seemed most judicious to proceed.

May 13. Have seen few villages to-day. The country on each side of the river is mountainous and barren. At dark came before *Kewaytho-meoung* and *Ma-gwa*. Several men came around us in boats, and listened to the word of God till nine o'clock.

Incident at Kewaytho-meoung.

May 14. Early this morning went into the town, and sat down in a large verandah. While talking with the owner of the house, an immense number of people gathered around, to whom Ko Shoon began to preach and to give tracts: in a few minutes, however, a man having authority made his appearance, and began to threaten the people, saying, "The governor will have you beat, if you take books of foreigners." I inquired of him if it was not the business of rulers to punish the *bad*, and protect the *good*; if so your governor will not punish these people who are listening to the law of God. He replied "That is right," and walked away. He soon returned with an invitation from the governor for me to call at his house. I did so, and found him to be a man of sense, but entirely ignorant of the

Christian religion. I read to him and the people about one half of the Balance. He exclaimed, "This is wonderful language; and do you think that Gaudama is not God?" "There is no evidence that he was God." "Could any one but a God teach such commands; thou shalt not kill; or commit adultery; or steal; or utter falsehood; or drink spirits?" "Yes, all nations from the beginning of the world know this, even the *Karens* and *Kyenese*, who have no law or books." The governor took two books; all his people one each; and 150 or 200, who had gathered around to listen, asked for tracts. Before evening we reached *Men-bo*, a village of 200 houses. Five miles back from the river; is a town of six or seven hundred houses; and in the vicinity of this town is the real impression of Gaudama's foot in two rocks! one on top of the mountain, the other in the valley below, 1 1-2 miles apart. Here we found many opposers.

May 16. Yesterday and to-day we have seen little but a wild mountainous country. At two o'clock came up to a large village located among barren mountains, but having in its rear great numbers of earth oil wells, from which oil is taken to all parts of the empire. We found some here disposed to listen; but the mass of the people are stupidly ignorant and uncommonly superstitious.

May 17. Have passed some small villages to-day, but the wind being favorable did not visit but two. At evening reached *Sen-boo-kewen*, a village of more than 2000 houses, on the west side, and *Pa-gan*, a city on the east side of the river. Among thousands here, but two or three manifest any anxiety to hear the word of God.

May 19. *Sa-lay*, a large town on the east side of the river. The idea of an Eternal God was entirely new to the people here, except one man, who obtained a book three months ago, and is now very anxious to hear and inquire more into the subject.

May 21. Have spent the whole day in *Pog-an*, once a splendid city, but now heaps of ruins. I ascended one of the temples by flights of stairs,

a hundred feet or more, and took a survey of these monuments of superstition, now perishing beneath the crush of time. About 100 families live here among the ruins, and probably 150 priests. To these people we gave tracts, and preached the gospel of our Lord Jesus.

May 22. Early this morning came into *Ny-oung-oo*, a populous city on the east side of the river, and but a little distance from *Pog-an*. We spread ourselves through the city, preaching the things concerning the kingdom of God. Some said, this doctrine is true; others opposed it. 'Till we left them disputing among themselves. During the whole day I have not seen an indifferent person. Those who did not feel disposed to listen and read, opposed it with all their might. To the east of this town are many villages, but I could not well spare time to visit them.

Encouragement at Paco-ke-koo.

May 23. Visited several small villages along the east side of the river, and among them all did not find a man who had ever read our books. At four o'clock in the afternoon, came before *Paco-ke-koo*, a town as large as Rangoon, on the west side of the river. Ko Shoon went into one street, Ko San-lone into another, and I took a third, widely apart from each other, and continued preaching till night to immense crowds of people. Having returned to our boat, three or four hundred gathered along the shore, and listened to the words of eternal life. Several individual cases here are very interesting. I will mention one. A man about 40 years old, told me that some months ago he read a small book that made known to him the living God: at first he remained careless, but afterwards his mind shook, (as he expressed himself) and he was afraid to worship idols any more; at the same time he knew not how to worship the eternal God. "Can you, sir, (said he) give me the Divine communication?" I gave him all the Epistles, the View, and Catechism. "Here I said, are the words of the most high God; you

must believe in Christ, and pray for Divine light." How cheering and encouraging to find some precious souls aroused by the *still small voice!*

May 25. *Meyen-gyen* is a village of 1000 houses, having in its neighborhood many small towns. Here we have spent all the afternoon, preaching and disputing. One old man who had listened long enough to see that our doctrine subverted the very foundations of paganism, became greatly enraged—dashed down the book we had given, and threatened us with the loss of our heads, if we preached against idols. However, we paid him no more deference than we did his gods: he then, like an insane man, rushed through the streets crying out against us as heretics and deceivers of the people. This aroused the people, so that great crowds came out to hear us, and I trust some received a good impression.

Arrival at Ava.

May 30. We reached *Ava* this morning, having travelled 54 days, and visited nearly 300 cities and villages; in all of which the gospel has been preached, and about 15 thousand tracts and portions of the Scriptures have been distributed. We have escaped some dangers, have seen much of the wretchedness of the heathen, and I trust we now feel disposed to enter this great city relying on the pledged promises of Him with whom is the residue of the Spirit.

LETTER FROM MR. KINCAID.

Ava, July 12, 1833.

Rev. and very dear Sir.—During my passage up the river, I noted every thing that appeared interesting, as well as the opposition we met with; and from these notes I have drawn off the preceding journal. From the first of June up to the present time, I have kept no regular journal; but every thing worthy of notice, I have given in a letter sent to the brethren in Maulmein. This letter will be immediately forwarded to America by Br. Judson.

Yours very affectionately.

E. KINCAID.

Rev. Dr. BOLLES.

RANGOON.

EXTRACTS FROM MR. BENNET'S JOURNAL.

Our last Magazine brought down Mr. Bennet's journal to April 6, 1833.

On the 19th of April, Mr. Bennet, left Maulmein for Rangoon, where he safely arrived on the 23d. Our extracts begin with the day following.

Verandah Labors.

April 24. Moug En has resumed his station in the Verandah, where he gives away tracts, and converses with those who call, on the new religion. This evening a 'young man' whose name I am told is Moug Uwa, who used to call on Mr. Kincaid, with '20 attendants,' came attended by only two, who appear very well. He talks fairly, but how much he has *in the heart*, time must prove. There was a time, when a friend of his accompanied him, but who has returned as the dog to his vomit, and who now refuses to consider the religion of Christ. The present man said of his friend. 'O, he is gone, he is gone, he is like a broken egg, there is no getting it again.' He staid to evening worship. One old woman Mah Noo 58 years old, called to see Mrs. B. who has asked for baptism, but has been put off, by Ko Thah-a. She appears pretty well.

25. Took 50 tracts, and walked out, when they were soon all asked for, and given. Walked around the great Pagoda. No one can form an adequate conception of the evil of idolatry, until he has seen it. Nothing can be better calculated to perpetuate it, than the imposing monuments covered with carving and gilding, and just the tinsel which suits the depravity of the natural heart. But these pompous displays of pride, and vain glory, are soon to crumble into dust, or be converted into temples for the service of the living God.

26th. Ko Thah-byoo, (the Karen apostle) who came round with us, in order to hunt up, and search out, and preach the Gospel to his countrymen, who are scattered in the wilderness about us, this morning took

his staff in his hand, accompanied by a Burman disciple, and departed leaving his wife and child with us. May the spirit and zeal of a Paul be with him, and abundant success attend his labors. This evening a Burman Catholic called who is considering the truth. He is very ignorant, but we hope the truth will enlighten his mind. Gave 60 tracts in my morning walk.

Visiter from Ava.

30th. It is almost insufferably hot. To-day a man of respectability, and who has some petty office at Ava, called with his attendants, who says he only heard of this religion a few mornings since, when I gave him a tract as he was on his way to the Pagoda. He seemed to drink in the truth, and gave us reason to hope it would eventually make him free. That there is an 'Eternal God,' the most seem willing to admit, but that Jesus Christ should claim precedence to Gaudama, and by admitting this, to be the truth, strikes at the root of all their meritorious deeds, and here may stumble.

Great Festival.

May 11th. Gave 166 tracts in my morning walk. To-day the great festival called the '*Gneoung-yathwoon Pwai*,' took place. This festival is to pray for the health of the king, and the coolness and comfort of themselves. It is held by the king's order. The young men and women, have been practising in singing and dancing for several days preparatory. And sometimes a young mother, with a child on her hip, was to be seen dancing with the rest! Early this morning a large procession of the 'military officers of Government, and gentry, with the peasantry, marched to the great Pagoda, where the ceremonies of pouring the perfumed sacred water, &c. were celebrated. After breakfast, I took 150 tracts and went to the Pagoda, they were all asked for, and given. In firing the rockets to-day, one of them instead of ascending, turned suddenly and whirled furiously among the crowd, by which means several were injured, and I was told some killed.

Moung Uwa called this evening. He says he does not go to the Pagoda, and he is satisfied there is no merit in it. He seems to be the grandson of a gentlemen at Ava, who was acquainted with Mr. Judson. He says his grandfather taught him all he could of the new religion, and advised him to call, when here, and see the teachers. We have till now, supposed him an officer of Government here, but find he came down with the Woongyee's great wife from Ava. He is either wishing to know the truth, or he is a great hypocrite.

Encouraging Circumstances.

12th. Walked out with Mrs. B. to see the new piece of ground, which I have fixed upon, as the best I can find, for a mission compound, and which I design soon to ask for, and permission to erect thereon a *Kulah Keoung*, of the Woongyee. Received a letter from Mr. Kincaid dated Prome, May 2. They had got on so far, well, except one of his men has returned sick. Ko Thah-byoo also came in this evening, having visited more than 7 villages, given 150 tracts, &c. He reports rather encouraging. He has been among his countrymen, the Karens. At first they were not disposed to listen to his message, but quietly telling them by degrees his object in visiting them, they listened. They said if the new language for them was good, and there was no deception in it they would attend to it by and by. They are very much afraid of government.

13th. Gave 150 tracts. This evening Moung Uwa and family, with a brother in law and his wife attended worship. They all listened attentively, and seemed to assent to the truths which were delivered to them. They inquired, but did not dispute, which is the opposite of some who call.

16. Moung Uwa attended worship this evening, and says his mind is much on the new religion, and he thinks so much about it, that he dreamed last night he was in America.

Distribution of Tracts.

17. Gave 150 tracts, and when on my way home, and had none to

give, was applied to by a man for 100 to take into the Jungle with him. I have frequent applications for 3, 4 or 5 tracts by an individual, but as my rule is to give *only* to those who ask, and then but *one* copy to an individual, I rarely do otherwise. I really think I could give 500 per morning, did I think it best. But it sometimes happens, I suppose, that on successive mornings the same individuals make

an application, and may thus obtain several tracts of the same kind. I do not hear of but very few being destroyed, and this is generally done by the priests. But I must close. We are well, and making I trust at least a slow progress in the language.

Yours very respectfully.

C. BENNETT.

REV. DR. BOLLES.

ORDINATIONS AND INSTALLATIONS.

MR. EDWARD C MESSINGER, ord. pastor of the third Baptist church, Middleborough, Mass. Oct. 23, 1833.

MR. B. HERBERT HATHORNE, late of the Newton Theological Institution, ord. pastor of the Baptist church, Harvard, Mass, Dec. 11, 1833.

MR. C. A. FOX, late of Hamilton Seminary, ord. pastor of the Baptist church, Braintrim, Luzerne Co. Pa. Nov. 20, 1833.

REV. AMOS LEFAVOR, ins. pastor of the first Baptist church, Medfield, Mass. Dec. 8, 1833.

MR. BENJAMIN MANNING, ord. pastor of the Baptist church, Brookfield, Mass. Jan. 1, 1834.

REV. CLARK SIBLEY, ins. pastor of the Baptist church in Cape Neddick, Me. Jan. 9, 1834.

MR. PETER TURK, ord. pastor of the first and second Baptist churches in Walworth, Wayne Co. N. Y. Dec. 18, 1833.

Account of Moneys received from January 13, to February 17, 1834.

From S. Fish, Esq. of Chester, Mass., per S. Root, Esq., for Bur. Miss.	1,
Mr. Ezra Hawkes, a freewill offering as an expression of gratitude to Heaven for the prosperity that has attended him,	5,
Will not hundreds and thousands feel this admonition, and be induced to yield obedience to the command, "Go and do thou likewise."	
Dea. J. Spaulding of Chelmsford, per Rev. J. Parkhurst, for Bur. Miss.	3,
Mrs. Collins, an aged widow of 2d Bap. ch., Boston, for Bur Miss., per Miss Mary Webb.	4,50
The Savannah River Bap. Asso., for the following purposes, viz:	
Mission to Siam, 21,00—Burman and Karen Schools, 13,00	34,
Rev. Mr. Judson, 3,00—Burman Mission, 548,75	551,75—585,75
Per letter from Beach Branch, S. C., Rev. Wm. Henry Brisbane, Treas. of the Gen. Com. of the Savannah River Bap. Association.	
A. C. Smith, Treas. of the Gen. Com. of the Charleston Bap. Asso., being the annual contribution from churches and societies.	253,12
Rev. B. Manly—proceeds of a map, a donation from a stranger,	2,
Bap. ch. in Charleston, S. C. con. at monthly concert,	54,88—310,
Bethiah Boynton of Sullivan, N. H., for Bur Miss., per D. Gibbs,	2,
Friends in Brownhelm, Lorain Co., Ohio, per Rev. P. Latimer,	6,50
Bap. ch. and soc. in Cleaveland, Ohio,	8,50
Sister Deborah Wilcox, of Euclid, Ohio,	1,
Rocky River Bap. Asso., collection at their late session,	10,
all for the Bur. Bible, per Rev. Judah L. Richmond,	26,
First Bap. ch. Westerloo, for Bur Miss., per Mr. E. C. Mackintosh,	5,
Dea. Elihu Brunson, church treas., Hardwick, Vt., for Bur. Miss., per Mr. Delaio.	31,25
R. Scott, Esq., of Salisbury, for Siam Miss., per Rev. Otis Converse,	2,50
A. G. M. Crane, Treas. of the Bap. State Con. of Alabama, the am. cont. last year for the support of For. Miss., ten dollars of which is specially devoted to the Bur. Miss.,	122,
Hon. Hez. Prince, of Thomaston, Treas. of Lincoln Bap. Aux. Soc. in aid of For. Miss., per Mr. Phineas Tyler,	80,
Mrs. Isabella Prince, of Thomaston, Treas. of Fem. cent soc. in aid of For. Miss., per Mr. Phineas Tyler,	33,—113,
Miss A. C. Hasseltine, of Bradford Academy, per Hon. Mr. Kimball,	5,
H. O. Wyr, of Savannah, Geo., being a legacy from the late Josiah Penfield. This sum was given in trust for the Bap. Gen. Con., to be equally appropriated towards the support of Dom. and For. Miss.,	2500,

E. E.

H. LINCOLN, Treas.



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